Matn al-‘Ashmawiyyah

By

Shaykh ‘Abd al-Baari al-‘Ashmaawiy

Translated

By

Abu Zahrah ‘Abd al-Qadir Mandla Nkosi

KHETHU PRESS


بسم الله الرحمن الرحيم

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This translation is dedicated to
the brothers and sisters
in my hometown
Ekangala!
May
Allah grant them an
illumined beginning and
a blissful end.

Contents

Preface

All praise is due to Allah and there is none worthy of worship but Him. We thank Him and praise Him for all blessings; apparent ones and those which remain hidden from us because of our own heedlessness. May prayers of blessings and greetings of peace be upon the best of creation, Prophet Muhammad, on his purified family, on his noble companions, the illustrious Imams and all those who emulating them in goodness until the Day of Rising.

The work translated herein, *Matn al-'Ashmawiyyah*, by the great scholar 'Abd al-Baari al-'Ashmaawiy ar-Rifaa'iyyu, is one of the most celebrated introductory texts in the *Malik Madhhab*. Traditionally, it was either this text or *Matn al-Akhdari* which were used as primers for beginners in the *Maliki Madhhab*, depending on where one was situated on the map. This text, *Matn al-'Ashmawiyyah*, was more ideal in East Africa and the latter was more favored in the West, up to North Africa. This treatise explores aspects of worship by which a beginner absorbs enough to make his servitude to Allah correct from sunrise to sundown. As stated above, this text is mainly focused on the *Maliki Madhhab*, the Madinan school of thought as codified by Imam Malik ibn Anas and the great masters who succeeded him, Allah be well pleased with all of them. Imam Tirmidhi recorded that Prophet Muhammad, prayers and peace be upon him, said, "The time is drawing near when people shall beat their camels in pursuit of knowledge, and they will not find anyone more knowledgeable than the scholar of Madinah." Great scholars such as Sufyan ibn 'Uyayna, Imam Dhahabi and others, considered this prophesized scholar to be Imam Malik ibn Anas, the master of both, prophetic narrations and practices. Countless installments exist in praise of Imam Malik and his methodology in deriving from the scholars of Madinah. The most famous of them is from the pen of Ahmad ibn Taymiyyah in his work, explaining the soundness of the principles of the *madhhab* of the people of Madinah, translated into English by Ustadhah Aishah Bewley under the titled: The Madinan way;

> *"… in the three esteemed generations, in Madinah there was no innovation. And no innovation in the fundamentals of religion emerged from Madinah, whereas it did in the rest of the world. The five major areas that the companions of the Prophet settled include: the two Harams [Makkah and Madinah], the two Iraqs [Basra and Kufa], and Syria. And from these places emerged the Quran, hadith, fiqh, worship and other things that are followed in the matters of Islam. And from all these areas innovations emerged in the fundamentals of religion, except for the Madinah of the Prophet"*
> *"…Whoever ponders on the fundamentals of the faith and the foundations of Islamic Law, will find the foundations of Malik's school to be the soundest"*

Modern-day slogans such as, "I only follow the Quran and *sunnah*" sound nice, but unfortunately they gush forth, mostly, from deluded individuals and those ignorant of what the *madhhabs* uniquely represent. These schools of the thought are answers to questions pertaining to Quran and the *sunnah* of the Chosen one, refined over more than a thousand years.

I hope this work aids to establish a firm knowledge based foundation of the *sunnah* and shuts all doors of argumentation by which a brotherly and harmonious setting in Allah's Inviolable Sanctuaries will be revived.

Abu Zahrah 'Abd al-Qadir Mandla Nkosi
Pretoria, South Africa
19 Jumada ath-Thani 1435 A.H.

Acknowledgements

Special thanks to all the teachers from whom I benefited profoundly, directly and indirectly, with regards to Islamic studies.
My Burundian brother Husain, Isma'il Sheppards, Abu Fahd Shaykh 'Ali Yusuf
and
Abu Taha Shaykh Muhammad Arshad al-Azhari.

More thanks to Shaykh Muhmammad Jami' Sharafdeen
Mubashir (Khaadimu Seyid).
and
the vast ocean and faqih, Abu Salif Sidi Ahmad 'Ali and many more.

Thanks to Umm Hafsah Luyanda Sibisi for taking my scribbled notes and making a book out of them.

Unique appreciation to my brothers and pillars in Allah,
Abu Sahnun Sidi Malik Mahlangu
and
Abu Talib Sidi Khaalis Zwane.

Finally, a warm and loving thanks to the two special ladies in my life,
my wife, Hawwa Mphoentle and daughter Zahrah.

بسم الله الرحمن الرحيم

In the name of Allah the Most Merciful, the Most Kind

The *shaykh*, Imam, the scholar of the highest caliber, 'Abd al-Baari al-'Ashmaawi ar-Rifaa'iyyu, may the mercy of Allah, the Exalted, be upon him said...

Some of my friends requested me to prepare an introductory text about the *fiqh* of the *madhhab* of Imam Malik ibn Anas, Allah be well pleased with him, so I responded to it, hoping for reward.

Nawaaqid ul-wudu[1]

(Things Which Nullify *Wudu*)

Know, and may Allah grant you success, that things which nullify *wudu* are of two types:

1. *Ahdaath*[2] (Impurities)
2. *Asbaab ahdaath*[3] (Things which lead or may cause impurities).

***Ahdaath* (Impurities) are five:**
Three of them are from the front (genitals):

1. *Madhyu* (Prostatic fluid)[4]
2. *Wadyu* (Genital discharge)[5]
3. *Bawl* (Urine)

And two of them are from the behind:

1. *Ghaa'it* (excrement)
2. *Riyh* (passing wind)

***Asbaab ahdaath* (those things which may cause or lead to impurities)**:

1. Sleep is of four types.
   - Long and heavy sleep nullifies *wudu*,
   - Short and heavy sleep also nullifies *wudu*,
   - Short and light sleep does not nullify *wudu*
   - Long and light sleep, it is merely recommended to refresh *wudu*.
2. Fainting.
3. Vanishing of intellect due to insanity.
4. Drunkenness.
5. Apostasy.
6. Doubt, whether or not one has *wudu*.
7. Touching the penis with the palm of the hand, the insides or the sides of the fingers, even if by one finger.[6]

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[1] *Wudu* is one of the conditions for prayer; there is no prayer without *wudu* (under normal circumstances). This is the ritual wash of specific limbs as commanded by Allah in Surah Ma'idah:6 *"Oh you, who have believed, when you rise to [perform] prayer, wash your faces and your forearmsto the elbows and wipe over your heads and (wash) your feet to the ankles..."*
[2] *Ahdaath (plural for hadath)* are things which are absolutely impure in themselves. They immediately nullify *wudu* of a person from whom they emanate.
[3] *Asbaab ahdaath* are not impurities in themselves but things which may cause or may lead to impurity.
[4] Prostatic fluid is that liquid which appears when a person is aroused due to intimacy between the spouses or thoughts.
[5] *Wadyu* (genital discharge) is a thick and whitish fluid which appears after urine.
[6] This applies to a person touching his own penis, not a penis of someone else, as in a case of the doctor and also this refers to direct skin to skin contact. There is no harm if there is a veil or towel in between.

As for touching (the opposite sex)[7] it is of four types:

1. If pleasure is intended and thus found, *wudu* is nullified
2. If pleasure is found but was not intended, *wudu* is nullified,
3. If pleasure is intended but not found, *wudu* is nullified
4. If pleasure is not intended and indeed not found, in this case *wudu* is not nullified.

It does not nullify *wudu*:

1. To touch the (your) buttocks
2. To touch the (your) testicles
3. To touch the genitals of little kids
4. To vomit
5. To eat camel meat
6. Cupping and bleeding (as a therapeutic measure)
7. To laugh in *salaah*.
8. For a woman to touch her private part but it is said if she fondles she needs to make *wudu*.

And Allah knows best.

[7] The opposite sex intended here, is one from whom pleasure (sexual arousal) can be derived as in a case between wife and husband or anyone whom Islam permits one to marry.

Aqsaam ul-miyaah allati yajuzu minh al-wudu

(The types of water which are permissible to use for *wudu*)

Know, and may Allah the Exalted grant you success, that water is of two types, mixed water and unmixed water.

- **Unmixed water** is *tahuur* (pure). It is absolute water which is permissible to use for *wudu*, whether the water descended from the sky or sprung from the earth (boreholes, wells, etc).
- **Mixed water** is water which due to this mixing changes in one of three qualities; color, taste or smell, and this is divided into two:
    1. It is water which becomes mixed with impurity and causes it to change (color, taste or smell). This water is impure and it is not suitable to use for *wudu*. However, if the impurity does not cause it to change and that the water is little in amount and the filth also is of little in amount; in this case, it is disliked to use it for *wudu* according to the *mashhuur* (the prominent position in the *madhhab*)[8].
    2. It is water which is sometimes mixed with something pure and that pure substance changes the water. If that pure substance is something which can be separated or prevented from being mixed with the water, like water mixed with saffron, roses and dough or anything like that, then this water is pure in its essence but it is not purifying. Nonetheless, it can be used for other usual things like cooking, baking, drinking and things like that but it cannot be used for worship i.e. *wudu* or anything of that sort. If it is mixed with that which cannot be avoided or prevented from it, like water which has being changed by salt or mud or things like that, or by arsenic, sulphur or things of such a nature, then this kind of water is pure and permissible for *wudu*.

And Allah knows best.

[8] It is disliked to use this type of water in the presence of cleaner water. But if that is the only water left then in that case there is no harm.

Wudu

The *fara'id* (compulsory) acts of *wudu* are seven.

1. *Niyyah* (intention) when washing the face.[9]
2. Washing the face.[10]
3. Washing the hands to (including) the elbows.[11]
4. Wiping the whole head.[12]
5. Washing the feet to (including) the ankles.[13]
6. *Al-Faur* (Uninterruptedly)[14]
7. *Ad-Dalk* (Rubbing)[15]

It is also obligatory, while washing your face that you penetrate through your beard if the hair of your beard is light to the point that you can see the skin underneath. However, if it is too much or thick then it is not obligatory to penetrate through it. Similarly, it is obligatory, while washing the hands that you wash between the fingers according to the *mashhuur* (the prominent position in the *madhhab*)

The *sunnah* acts of *wudu* are eight.

1. Washing the hands to the wrist at the beginning.[16]
2. Rinsing out the mouth.
3. Slightly inhaling the water.
4. Exhaling; blowing water out of the nose.

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[9] It is mentioned that the *niyyah* is to be observed just before washing the face since it is the first obligatory limb to be washed from amongst the obligatory limbs, however it is highly recommended to make it at the onset and maintained until the washing of the face. The *niyyah* is not to be said out loud, it is in the heart. Also, it is not any specific utterance or wording. It suffices that you become fully aware that you are intending to remove *hadath* (impurity) in order that you may enter into a state in which it is permissible to pray, to touch the Qur'an, etc.

[10] The face is from the hairline down to the chin and what is between the tragus of the right ear and the tragus of the left ear. It is important that one does not fold the lips pass the *makhraj* (point of articulation) of the letter *(baa)* as lips are considered part of the face.

[11] The hand is from the finger tips to, in this case including, the elbow.

[12] You simply wet your hands and wipe the whole head beginning from the front hairline to the hairline at the back of your head.

[13] The feet are washed in their totality including the ankles and nothing beyond. It is equally important to wash between the toes.

[14] This means washing the next limb immediately after the previous limb without a very long break in between. A very long while is considered to be the duration long enough for the previous limb to be completely dry.

[15] It does not suffice to let water run over your limb, it is obligatory to rub the limbs.

[16] One does not dip his hands inside the water container until he has washed the hands by pouring water over and washing them, with the fear of polluting the water which is intended to purify the rest of the limbs.

5. Returning the wiping of the head (to the front).
6. Wiping the ears; outside and inside.
7. Renewing the water for wiping the ears.
8. Following to order of *fara'id* (obligatory) acts.

The *fada'il* (meritorious) acts of *wudu* are seven.

1. Saying '*bismillah'*
2. Doing *wudu* in a clean place
3. Using minimum amount of water without any specific limit
4. Placing the water container on the right hand side if it is open (on top)
5. To wash twice or thrice after having done the first time
6. Beginning from front of the head (when wiping it)
7. *Siwak* (brushing the teeth)

And Allah knows best.

Ghusl

(Shower)[17]

The *fara'id* acts of *ghusl* are five:

1. *Niyyah*. (intention)
2. Wetting the whole body with water.
3. *Ad-Dalk* (Rubbing); the whole body.
4. *Al-Faur* (Uninterruptedly).
5. Penetrating through the hair.

The *sunnah* acts of *ghusl* are four:

1. Washing your hands to the wrist at the beginning.
2. Rinsing out the mouth.
3. Sniffing water.
4. Wiping the very insides of the ears.

The *fada'il* acts of *ghusl* are six:

1. Beginning by removing the apparent major impurity from the body.
2. Performing all the acts of *wudu*.
3. Washing the upper parts of the body before the lower ones.
4. Washing the head three times.
5. Beginning with the right sides before the left sides.
6. Using minimum amount of water.

And Allah knows best.

[17] *Ghusl* is the ritual of washing of the whole body due to the emission of semen while sleeping (wet dream) or awake (sexually relations). A mere penetration of the male organ into the female organ necessitates *ghusl* to be performed. Also, g*husl* is also performed after menstrual cycles and the bleeding after childbirth.

Tayammum
(Dry Ablution)[18]

The *fara'id* acts of *tayammum* are four:

1. *Niyyah*; in this case, it is to intend to make *salaah* lawful, because *tayammum* does not, in reality, remove filth *(hadath)* according to the famous position.
2. Wiping the face.
3. Wiping the hands to the wrist.
4. The first patting of the earth.

Pure earth is everything on the surface of the earth i.e. soil, sand, stone, wetland or things of such a nature.

The *sunnah* acts of *tayammum* are three:

1. The order (sequence) of wiping.
2. Wiping from the wrists to the elbows.
3. Renewing the patting for (wiping) the arms.

The *fada'il* acts of *tayammum* are also three:

1. Saying *'bismillah'*.
2. Begin by wiping the exposed part of the right hand with the left hand all the way to the elbow then the hidden part of the hand to the tip of the fingers.
3. Wiping the left hand in that similar manner.

And Allah knows best.

[18] *Tayammum* is ritual purification using sand, dust or other things in the absence of water or when using water will be harmful to one's health, to enter a state in which praying, touching the a copy of a Quran, etc. becomes permissible.

Shuruut us-Salaah
(Conditions for Prayer)

The *salaah* has compulsory conditions and validity conditions.

The compulsory conditions are five:

1. Islam.
2. Puberty.[19]
3. Sanity.
4. Entrance of its time.
5. Having being reached by the message of the Prophet Muhammad, Allah's peace and blessings be upon him.

The conditions for validity are six:

1. Purity from minor impurities.
2. Purity from major impurities.
3. Facing the *qiblah* (the House of Allah in Makkah).
4. Covering nakedness.[20]
5. Avoid speaking.
6. Avoid too much unnecessary movements.

[19] Signs for puberty are pubic hair, emission of semen, menstruation and pregnancy.
[20] Nakedness for men is everything between the navels and knees and as for women; it is everything except the hands and face.

Salaah

(Prayer)

The *fara'id* (compulsory) acts of *salaah* are thirteen:

1. *Niyyah* (intention).
2. *Takbirat ul-ihraam* (saying '*Allahu akbar'* as one begins).
3. Standing for it *(takbirat ul-ihraam)*.
4. Recitation of *Surat ul-Fatihah*.
5. Standing for it *(Surat ul-Fatihah)*.
6. *Ruku'* (bowing).
7. Rising from it (*ruku'*).
8. *Sujuud* (prostration).
9. Rising from it (*sujuud*).
10. The final sitting before saying the *salaam*.
11. *Salaam*, ending with the vowel 'U' beginning with *alif* and *laam* (*as-salaamu 'alaykum)*.
12. *Tuma'niinah* (calmness).
13. Collectedness.

The *sunnah* acts of *salaah* are twelve:

1. Recitation of a chapter of the Quran after reciting *Surat ul-Fatihah* in the first and the second *rakah*.
2. Standing for them (the recitations).
3. Reciting silently what is to be recited silently.
4. Reciting out loud what is to be recited out loud.
5. All the *takbirat* (saying *'Allahu akbar'*) are *sunnah* except for the first *takbir* because it is obligatory as mentioned before.
6. Saying *'sami' Allahu liman hamidah'* (Allah hears he who praises Him) for the Imam and the person performing prayer alone
7. The first sitting.
8. Elongating the second sitting before *salaam*.
9. Returning the *salaam* to the Imam for a person following the Imam.
10. Similarly returning the *salaam* to the left hand side if there is someone on his left-hand side.

11. *Sutra* (barrier) for the Imam.
12. *Sutra* for a person praying alone if he fears that someone may walk in-front of him.

The *fada'il* acts of *salaah* are ten:

1. Raising the hand while making the *tabkirat ul-Ihraam*.
2. Prolonging the recitation of *Salaat us-Subh*[21] and *Dhuhr*.
3. Shortening the recitation of *Salaat ul-'Asr* and *Maghrib*.
4. Being moderate with recitation of *Salaat ul-'Ishaa*.
5. Saying *"rabbana walaka 'l-hamdu"* (Our Lord! To You is due all praise) for a person following an Imam and the one praying alone.
6. Glorifying Allah in *ruku'*.
7. *Qunuut* (supplication), which is not recited in any *salaah* except for *Salaat ul Subh* and it is to be recited before *ruku'* silently:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ
وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي
عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلاَ
نَكْفُرُكَ وَنَخْنَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ
يَكْفُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ
نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعى وَنَحْفِدُ
نَرْجُو رَحْمَتَكَ وَنَخَافُ أَذَابَكَ الْجِدَّ إِنَّ
أَذَابَكَ بِالْكَافِرِينَ مُلحِقٌ

Allahumma innaa nasta'iinuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alayka wa nuthnii 'alayka 'l-khayra kulluhu nashkuruka wa laa nakfurka wa nakhna'u laka wa nakhla'u wa natruku man yakfuruka. Allahumma iyyaaka na'budu wa laka nusallii wa nasjudu wa ilayka nas'aa wa na'fidu narjuu rahmataka wa nakhaafu adhaabaka 'l-jidda inna adhaabaka bi l-kaafiriina mulhiq.

Oh Allah, we seek help from You and ask You for forgiveness: we believe in You and in You we trust. We praise You for all that good and give thanks to You, we do not disbelieve in You and to You we humble ourselves and we abandon those who reject You. Oh! Allah, You we worship and to You we beg and prostrate. It is towards You that we strive. We hope for Your mercy and fear Your severe punish-ment. Your punishment will surely befall those who disbelieve.

Tashahhud:

التَّهِيَّاتُ لِلَّهِ الزَّاكِيَّاتُ لِلَّهِ الطَّيِّبَاتُ
الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى
عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَّ إِلهَ إِلاَّ
اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-tahiyyaatu lillahi az-zaakiyyaatu lillah at-tayyibaatu s-swalawaatu lillah. As-salaamu 'alayka ayyuhaa an-nabiyyu wa rahmatullahi wa barakatuhu. As-salaamu 'alaynaa wa 'alaa 'ibaadillahi is-salihiin. Ashhadu an laa ilaha illa Allah wahdahu laa sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasuuluhu.

Best of salutations for Allah, Virtuous deeds are for Allah. Excellent prayers are for Allah. Peace be upon you, Oh Prophet, and the mercy of Messenger of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah alone without partner and I bear witness that Muhammad is His slave and His

[21] *Salaat us-Subh* is the obligatory *salaah* which is commonly known as *Salaat al-Fajr*.

Messenger.

And if you terminate your *salaah* with the *salaam* after this, that it is permissible, but if you desire you may proceed to say;

أَشْهَدُ أَنَّ الَّذِي جَاءَ بِهِ مُحَمَّدٌ حَقٌّ وَأَنَّ الجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لاَرَيْبَ فِيهَا وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ	*Ashhadu anna alladhi jaa'a bihi Muhammadun haqqun wa anna 'l-jannata haqqun wa anna an-naara haqqun wa anna 's-swiraata haqqun wa anna 's-saa'ata aatiyatun laa rayba fiihaa Allaha yab'athu man fi 'l-qubuur.*	I bear witness that which Muhammad brought is true, and that the Garden is true, and that the Fire is true, and that the bridge is true, and that the Hour is coming and there is no doubt about it, and that Allah will resurrect those in the graves.
اللَّهُمَّ صَلِّي عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَرَحِمْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ	*Allahumma swalli 'alaa muhammadin wa 'alaa 'aali Muhammadin warham Muhammadan wa aala Muhammadin wabaarik 'alaa Muhammadin wa aali Muhammadin kamaa swallayta wa rahimta wa baarakta 'alaa Ibrahim wa 'alaa aali Ibrahim fi 'l-'aalamin innaka hamidun majiid.*	Oh Allah send prayers upon Muhammad and upon the family of Muhammad and have mercy on Muhammad and the family of Muhammad as you prayed, and had mercy and blessed Ibrahim and the family of Ibrahim in all the worlds, You are praiseworthy, splendid,
اللَّهُمَّ صَلِّي عَلَى مَلاَئِكَةِ وَالْمُقَرَّبِينَ وعَلَى أَنْبِيَائِكَ وَالْمُرسَلِينَ وَعَلَى أَهْلِ طَعَاتِكَ أَجْمَعِينَ	*Allahumma swalli 'alaa malaa'ikatika wal-muqarabiin wa 'alaa anbiyaa'ika wal-mursaliin wa 'alaa ahli ta'aatika ajma'iin.*	Oh Allah, send prayers upon Your angels and those brought near and upon Your Prophets and Messengers and on all the obedient people.
أَللَّهُمَّ اغْفِرْ لِي وَالْوَالِدَيَّ وَلأَئِمَّتِنَا وَلِمَن سَبَقَنَا بِالإِيمَانِ مَغْفِرَتًا عَزْمًا	*Allahumma'ghfir lii wal-waalidayya wal-a'imatinaa wa liman sabaqanaa bil-imaan maghfiratan 'azman*	Oh Allah, forgive me and my parents and our Imams and those who have gone before us regarding belief, forgive us with thorough for-giveness.
أَللَّهُمَّ إِنِّي أَسأَلُكَ مِنْ كُلِّ خَيرٍ سَأَلَكَ مِنْهُ مُحَمَّدٌ نَبِيُّكَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ كُلُّ شَرٍّ اسْتَعَاذَكَ مِنْهُ مُحَمَّدٌ نَبِيُّكَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ	*Allahumma innii as'aluka min kulli khayrin sa'alaka minhu Muhammadun nabiyyuka swalla Allahu alayhi wa sallam wa a'udhu bika min kulli sharrin isti'aadhaka minhu Muhammadun nabiyyuka swalla Allahu alayhi wa sallam.*	Oh Allah, I ask You for every good thing that Muhammad, Your Prophet, asked You for and I seek refuge in You from every evil that Muhammad, Your Prophet, sought refuge from.
أَللَّهُمَّ اغْفِرْ لَنَا مَا قَدَّمْنَا وَمَا أَخَّرْنَا وَمَا أَسْرَرْنَا وَمَا أَعْلَنَّا وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا	*Allahumma'ghfir linaa maa qaddamnaa wa maa akhkharnaa wa maa asraarnaa wa maa a'lannaa wa maa anta a'lamu bihi minnaa.*	Oh Allah, forgive us for what we have already done and for what we may do in the future and for what we have did in secret and what we have done openly and for what You know better than us.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	*Rabbanaa aatinaa fi 'd-dunya hasanatan wa fi 'l-akhirati hasanatan waqinaa a'dhaaba annaari.*	Our Lord, give us good in this world and good in the next world and protect us from the punishment of the fire.
وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَمِنْ عَذَابِ النَّارِ وَالسُّوءِ الْمَصِيرِ	*Wa a'uudhu bika min fitnati 'l-mahyaa wal-mamaati wa min fitnati 'l-qabri wa min fitnati 'l-masiihi 'd-dajjaal wa min adhaabi 'n-naari wa 's-suu'i 'l-maswiir.*	And I seek refuge in You from the trails of life and death and from the trails of the grave and from the trails of the false messiah, the dajaal and from the punishment of the fire and from an evil end.

The *makruhat* (the disliked) acts in *Salaah*:

1. Supplication after *takbirat al-ihraam,* before the recitation of the Qur'an.
2. Supplication during *Surat ul-Fatihah* or the *surah* which follows it.
3. Supplication in *ruku'.*
4. Supplication in the first *tashahhud.*
5. Supplication after the *salaam* of the Imam.
6. Prostrating on luxurious garments, rugs or things like that. There is no harm in prostrating on ordinary mats. Nevertheless, prostrating on the earth is the best. Stay away from the above stated.
7. Prostrating on the densely folded turbans or hem of the sleeve or dress.
8. Reciting Qur'an in *ruku'* and *sujuud.*
9. Supplication in a foreign language for a person who is able to supplicate in Arabic.
10. Looking around during *salaah.*
11. Interlocking the fingers or cracking knuckles.
12. Placing hands on the waist.
13. Squatting.
14. Closing the eyes.
15. Placing one foot on top of the other.
16. Thinking of worldly matters.
17. Carrying something in the sleeves or in the mouth.
18. Fiddling with the beard.
19. Reciting the *basmallah*[22] and *isti'aadha*[23] in the compulsory *salaah,* not in *nafl* (optional) *salaah,* according to the well-known positions in the *madhhab.* However, there is another view that Imam Malik said it is permissible and that ibn Maslamah recommended it and Naafi' considered it compulsory.

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[22] Saying *"bismillahi 'r-rahmaani 'r-rahiim"*
[23] Saying *"a'uudhu billahi min 'sh-shaytaani 'r-rajiim"*

Although it is reprehensible to act on any of these disliked acts in *salaah*, nonetheless they do not nullify *salaah*. And Allah knows best.

The *manduubaat* (recommended) acts in *salaah*

It is highly recommended that a legally responsible individual performs extra optional prayers before and after *Salaat udh-Dhuhr*, before *Salaat ul-'Asr,* after *Salaat ul-Maghrib*, and that he increases the optional prayers for *Salaat ul-Maghrib*, but all of these are not compulsory, it is merely a path which is highly recommended. Similarly, it is recommended to perform *Salaat ud-Duhaa* (Mid-Morning Prayer)*, Salaat ut-Taraweeh*[24]*, tahiyyat ul-masjid* (the prayer for greeting the *masjid*).

Similarly, it is recommended is to perform *shaf'u*, which is at least two *rakat* followed by a *rakah* of *Salaat ul-Witr,* this is a highly emphasized *sunnah*. The recitation in the *shaf'u* and *witr* is audible. In the first *rakah* of the *shaf'u,* a person recites the Mother of the Qur'an (*Surat ul-Fatihah*) and *Surat ul-'Ala'a* and in the second *rakah* one recites the Mother of the Qur'an (*Surat ul-Fatihah*) and *Surat ul-Kafiruun*. As for *Salaat ul-Witr*, the recitation is the Mother of the Qur'an (*Surat ul-Fatiha*) and *Surat ul-Ikhlaas* and the *Mu'aawidhatayn* (*Surat ul-Falaq* and *Surat un-Naas*).

It is also recommended is to perform the two *rakat* of *Salaat ul-Fajr*[25] and this is from amongst the preferred practices. It is said that it is a Prophetic practice and the recitation in those *rakats* is only *Surah ul-Fatihah*.

And Allah knows best.

The *mufsidaat* (acts which nullify) of *salaah*

Your *salaah* is nullified by:

1. Intentionally or unintentionally laughing.
2. Performing *sujuud 's-sahwi* (prostrations of forgetfulness) for a missed *fadilah* (virtues act).
3. Intentionally adding a *rakah* or *sajdah* or anything like that in *salaah*.[26]
4. Eating and drinking.
5. Intentionally talking except for brief talk for correcting *salaah*, but too much talking nullifies *salaah*.
6. Intentionally blowing.
7. Impurities.
8. Suddenly remembering a past missed prayer.
9. Vomiting, if intentional.

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[24] These are extra optional prayers performed in the fasting month of Ramadan. It preferable to perform this prayer alone in one's home, however performing this prayer in a group in the *masjid* is also permissible

[25] *Salaat al-Fajr* is the two *rakat* before the obligatory *salaah* which is termed *Salaat us-Subh*

[26] Adding without a valid reason

10. Forgetfully adding four more *rakat* in any of the four and three *rakat* prayers.
11. Adding two more *rakat* in the two *rakat* prayer.
12. Prostrating along with the Imam for the prostrations of forgetfulness done before the *salaam* or after it if a person did not follow the Imam for a single *rakah*.
13. By not performing the prostrations of forgetfulness, which had to done before the *salaam*, for omitting three *sunnahs* and when a long time has elapsed.

And Allah knows best.

Sujuud Sahwi (Prostrations of forgetfulness)

The *Sujuud 's-sahwi* is two *sajdahs* performed before *salaam* when a highly emphasized *sunnah* has been omitted and these *sajdas* are accompanied by another *tashahud* and the *salaam*.

If an addition has occurred then he prostrates after his *salaam*. And if he omits and adds then he prostrates before *salaam* because omission supersedes addition.

Forgetfulness in *salaah* is of three types.

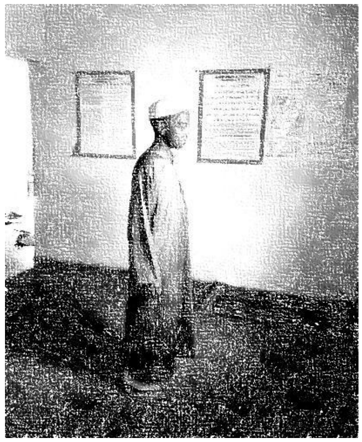
1. Sometimes a person forgetfully omits a *fard* (obligatory act) of his *salaah*, unfortunately, this cannot be rectified by *sujuud 's-sahw* (prostrations of forgetfulness). In this case, it is necessary to redo that obligatory act. If he does not remember until after *salaam*, a long while after then his *salaah* is invalid and he should start all over again.
2. Sometimes a person forgets to do a *fadilah* (meritorious) act of *salaah* like *qunuut* or *'rabbana walakal 'hamd'* or one *takbir* (*Allahu akbar*) or things similar to these. If he prostrates for any of these before his *salaam*, his *salaah* becomes invalid and he should start all over again.
3. Sometimes he forgets to do a *sunnah* act of *salaah* like the *surah* which follows *Umm ul-Qur'an* (Mother of the Qur'an – *Surat ul-Fatihah*) or two *takbirs* or any of the two *tashahhuds* or the sittings which accompanies them or things similar to these. He must do the prostrations of forgetfulness, with regards to addition; he can rectify his *salaah* by these prostrations even if he remembers it after a month. If he advances the prostrations which is expected after the *salaam* or delays the ones intended for before the *salaam*, this is also permissible and it does not invalidate his *salaah* according to the famous position. Whoever does not know whether he prayed two or three *rakat* should add the minimum *rakat* which he thinks he has missed, and if struck by doubt regarding that he should then prostrate after his *salaam*.

And Allah knows best.

Illustrations

Step 01

Niyyah (Intention)



One firstly has to correct his intention by consciously being aware of the prayer he is intending to observe i.e *Subh*, *Dhuhr*, *Asr*, etc.

Step 02

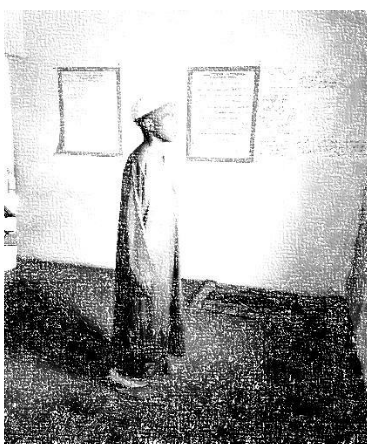
Takbirat ul-Ihram



You raise the hands to the level of the shoulders and say "***Allahu akbar***" (Allah is Great) and then you drop them making sure every limb is in its natural position.

Step 03

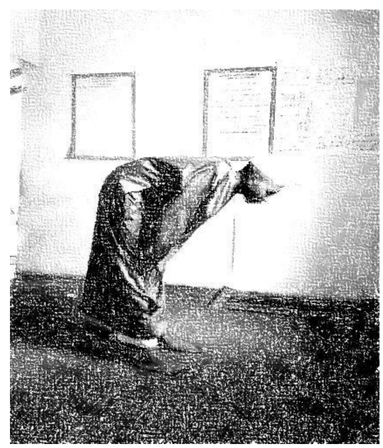
Qiyyam (Standing)



While standing and looking straight ahead, recite *Surat ul-Fatihah* beginning with "***al-hamdu lillah…***" and say ***amiin*** silently at its completion. Thereafter, recite another *surah*, this extra recitation is done only in the first and second *rakah*.

Step 04

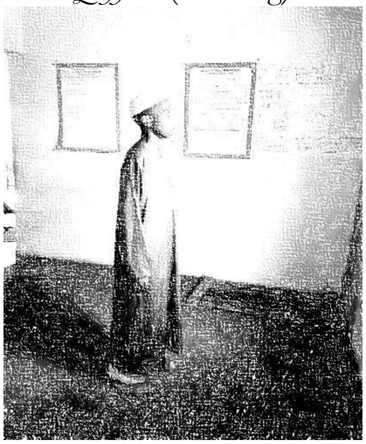
Ruku'u (Bowing)



Say "***Allahu akbar***" while bowing until your back is parallel to the ground and your hands are place on your knees with the fingers spread out. Glorify Allah once, thrice, etc. any odd number of times, ***subhaana rabbi al-'adhwim*** (Glorified is the Lord, the Great).

Step 05

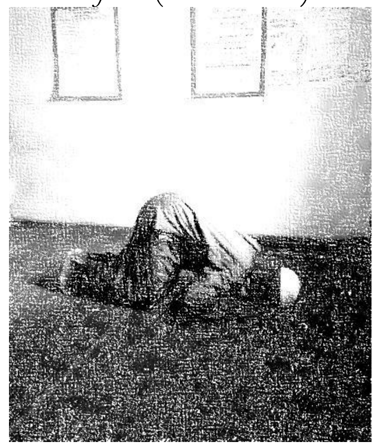
Qiyyam (standing)



While rising back to the standing position one says "***Sami'a Allahu liman hamidah***" (Allah hears the one who praises him). When one's back is straight, respond to that by say *"**Allahumma rabbana wa laka 'l-hamd**"* (Oh Allah our Lord all praise is yours.

Step 06

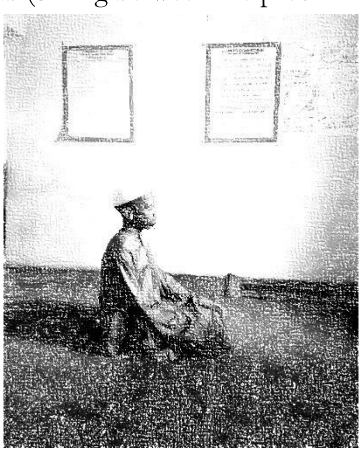
Sajdah (Prostration)



You then go towards the prostration position while saying ***Allahu akbar*** (Allah is great). You place the hands on the ground before the knees followed by the rest of the limbs of prostration i.e. forehead, toes, etc. At this position, glorify Allah once, thrice, etc. any odd number of times, ***subhaana rabbi al-'alaa*** (Glorified is the Lord, the Exalted).

Step 07

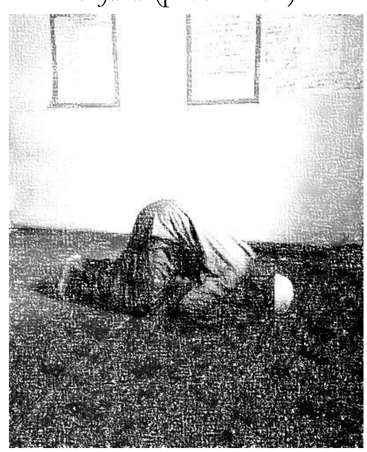
Jalsah (Sitting between the prostrations)



Then rise from prostration saying **"*Allahu akbar*"** and sitting on the ground with your left buttock and your left foot folded underneath and your right foot remains upright and the hands placed on the thighs. Seek forgiveness by saying "***rabbi 'ighfir lii***" (my Lord, forgive me).

Step 08

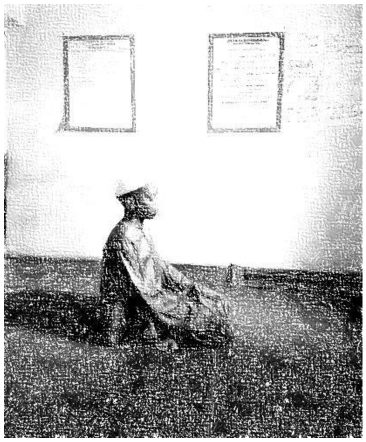
Sajdah (prostration)



Say ***"Allahu akbar"*** while making the second prostration and glorify Allah as explained in **step 06.** Say ***"Allahu akbar"*** and rise back to the standing position (**step 3**) to complete the second *rakah.* After the second *rakah,* when you say ***"Allahu akbar"*** you will then move the next step

Step 09

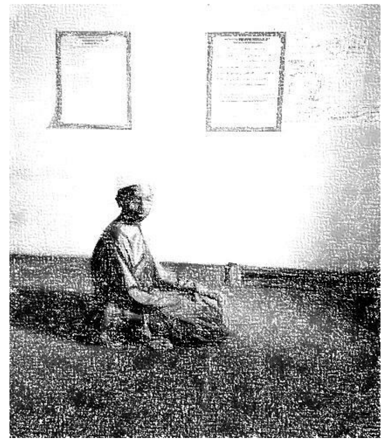
Jalsa (final sitting)



Sit as discussed in **step 07**. Thereafter, recite the *tashahud*, prayers upon the Prophet and any other supplication you wish.

Step 10

Taslim (Closing *salaam*)



Terminate your prayer by saying "***as-salaamu alaykum***" turning your head slightly to the right while saying ***"alaykum".***

Imamah

(Leading the *salaah*)

The conditions for leading the *salaah* are:

1. Male
2. Muslim
3. Sanity
4. Matured
5. Knowledgeable in what invalidates *salaah* with regards to recitations and actions.

The *salaah* is considered invalid with a compulsion to repeat it, if after being led by an Imam*,* a person realizes that the person who led the *salaah* is:

1. A *kaafir* (disbeliever)
2. A woman
3. A bisexual
4. Insane
5. A disobedient or unmindful sinner.
6. A young boy who has not reached puberty.
7. An impure person; intentionally so.

It is recommended that the limbs of the Imam be sound, the *imamah* (leadership) of an amputee is disliked. The *imamah* of a crippled or someone suffering from incontinence or enuresis or a person with wounds is also disliked. It is likewise disliked that the Imam be castrated or uncircumcised or that his circumstances be unknown or that he be born outside of wedlock. Similarly, a slave in obligatory prayers if he becomes a regular Imam, contrary to the optional prayers in which there is no dislike if led by any of the above mentioned. The *imamah* of a blind man is permissible or the *imamah* of someone from a different *madhhab* (school of thought) or impotent person or a leper except if his leprosy is severe and it might cause harm to those behind him, in that case he should keep away from it.

It is also permissible for the follower of the Imam to stand on a higher platform than his Imam, even if it is on the roof but it is not permissible for the Imam to stand on a higher surface than his follower except if the height is only a hand's span or something like that. If the Imam deliberately stands higher than the follower, then the *salaah* becomes void.

From among the conditions of being a *ma'muum* (follower of the Imam) is that, he makes an intention from the onset to follow his Imam. It is not a condition for the Imam to make an intention for *imamah* except in four cases which are *Salaat ul-Jumu'ah* (Friday Prayer), combining

prayers[27], *Salaat ul-Khawf* (fear prayer) and *Salaat ul-Istkhlaaf* (replacing an Imam). Some scholars add as a condition that the one of higher standing among the people be the Imam, but there is a difference of opinion regarding that, preferring the sultan for *imamah* then the owner of the house then the landlord is preferred over the king then the one who knows more *fiqh,* then the one more learned in *hadith,* then the one more versed in recitation then the one known for more *ibaadah* (servitude), then the one who has been in Islam longer, then the one of noble lineage then the one with better noble character then the one more presentable in stature then the one more presentable in attire. All the same, the one who is capable for *imamah* should lead because competence prevails over rank or status. If there is a slave or a woman or someone not well learned for example, then it is preferable that a person who knows more, leads the *salaah*.

And Allah knows best!

[27] Combining *Dhurh* and *'Asr* or *Maghrib* and *'Ishaa* due to travel, bad weather, etc.

As-Salaat ul-Jumu'ah
(Friday Prayer)

The *Salaat ul-Jumu'ah* is an obligation upon an individual. It has obligatory conditions, rules, manners and acceptable justifications not to perform it.

As for conditions which make the Friday Prayer *waajib* (compulsory), they are seven:[28]

1. Islam
2. Maturity
3. Sanity
4. Male
5. Freedom
6. Residence
7. Good health

As for its pillars, they are five:[29]

1. A *masjid* in which regular congregational prayers are observed.
2. A *jama'ah* (group), of which there is not limit with Malik, but it should be a group which is recognized as a village. Some of our Imam*s* prefer that the number be twelve men who remain until the *salaam*.
3. The first *khutbah* (sermon); it is a strong pillar according to sound positions. Similarly, the second *khutbah* according to well-known positions. Without doubt both these *Khutbahs* are done after *zawaal* (noon) and before *salaah*. There is no limit to the *khutbah* with Malik; it is what is termed by the Arabs as *khutbah* (in its length). It is recommended to be in the state of ritual purity in both *khutbahs* and it is obligatory to stand for them repeatedly.
4. The Imam should be someone who meets the conditions which make *Salaat ul-Jumu'ah waajib* (obligatory) upon an individual. *Jumu'ah* is not given to a young boy or travelers or people like these, upon whom it is not obligatory. It is a condition that the one who leads the prayer be the *khaatib* (the one who gave the *khutbah*) except for an excuse which prevents him, like sickness, insanity, or things like that. It is compulsory to wait (for the Imam) in case of a slight delay.
5. A place of settlement (residential area). *Jumu'ah* is not performed except in a place of settlement along with a designated place to perform it, whether the place is a city or a village.

[28] If one of these conditions is not fulfilled, then the obligation for attending the Friday prayer is lifted.
[29] These are conditions which need to be met for *Salaat ul-Jumu'ah* to be acceptable and sound.

The *adab* (manners) for *Jumu'ah* they are eight:

1. *Ghusl* is *sunnah* according to the *jamhuur* (the majority of the scholars). It is advisable to repeat it if after performing *ghusl*, you partake in eating or sleeping, according to the *mash'huur* (well-known view).
2. *Siwak* (brushing the teeth).
3. Shaving the hair.
4. Trimming the fingernails.
5. Avoiding what may cause offensive smell.
6. Wearing the best clothes.
7. Applying the perfume.[30]
8. To walk to *Salaat ul-Jumu'ah*, not to ride except with an excuse which prevents walking.

As for permissible justifications not to perform *Salaat ul-Jumu'ah* they are:

1. Heavy rain.
2. Muddiness.[31]
3. Offensive smell which will cause harm to the *jama'ah* (the fellow worshippers).
4. Sickness.
5. Taking care of a sick from amongst his people, such as his wife, child or one of his parents when there is no one else to take care for them, then he should remain behind to take care of them, similarly, if one of his relatives or his brothers dies. Imam Malik said about a man who dies on *Yaum ul-Jumu'ah* (Friday), the one close to him from his brothers, remains behind to oversee his affairs and there is nothing problematic with that.
6. Fear of being beaten by an oppressor, imprisoned or his properties being taken (robbed). Similarly, an insolvent who fears that the person he owes will imprison him.[32] This is according to a more sound view.
7. A blind man who does not have anyone to lead him. However, if there is someone to lead him or he is able to guide himself to the gathering then it is not permissible for him to neglect *Salaat ul-Jumu'ah*.

To travel at the time of *zawaal* on the day of *Jumu'ah* is prohibited for the one upon whom *Jumu'ah* is *waajib*. Similarly, it is *haraam* for him to speak and to perform *nafl* while the Imam is delivering the *khutbah*, whether it is the first or second *khutbah*. The man sits without praying except if he performs *nafl* before the Imam enters then he completes that. Buying and selling is *haraam* during the second *adhaan*, it should be avoided when the *adhaan* is made. It is dislike to neglect daily occupation on

[30] This act is mainly for males.
[31] Which will make travelling difficult
[32] Only on the condition that he does not have the money to pay if he has it, then the excuse is not acceptable, he should pay his debts.

Yaum ul-Jumu'ah (Friday) and for the Imam to perform *nafl* before the *khutbah*. Likewise it is disliked for those sitting to perform *nafl* during the first *adhaan* and it is disliked for a young female to attend the *Jumu'ah* similarly, to travel after *Fajr*[33].

And Allah knows best.

[33] This is the *Fajr* of the day of *Jumu'ah*, because of the possibility of missing the prayer

As-Salaat ul-Janaazah
(The Funeral Prayer)

As-Salaat ul-Janaazah is *fard ul-kifaayah*[34] (communal obligation) and its pillars are four:

1. *Niyyah* (the intention).
2. Four *takbiraat* (saying "*Allahu akbar"*).
3. Supplications *(du'as)* between them *(takbiraat)*.
4. The *salaam*.

He supplicates that which is easy (for him), he should say any of the following supplication after each one of the *takbiraat*. Ibn Abi Zayd al-Qayrawani in the *Risaalah* favored that one says:

الْحَمْدُ لِلَّهِ الَّذِي أَمَاتَ وَأَحْياَ وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتى لَهُ العَظَمَةُ وَ الْكِبْرِيَاءُ وَالْملْكُ وَالْقُدرَةُ وَالسَّنَاءُ وَهُو عَلَى كُلِّ شَيْءٍ قَدِير اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَرَحِمْتَ وَبارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ	*Al-hamdu lillahi 'lladhi amaata wa ahyaa wal-hamdu lillahi 'lladhi yuhyi 'l-mawta lahu 'l-'adhwamatu wa 'l-kibriyaa'u wa 'l-mulku wa 'l-qadratu wa 's-sanaa'u wa huwa 'alaa kulli shay'in qadiir. Allahumma swalli 'alaa muhammadin wa 'alaa aali Muhammadin wa baarik 'alaa Muhammadin wa aali Muhammadin kamaa swallayta wa rahimta wa baarakta 'alaa aali Ibrahim wa 'alaa aali Ibrahim fi 'l-'aalamin innaka hamidun majiid.*	All praises due to Allah who causes death and brings to life and all praises due to Allah who brings the dead to life. To Him belong Mighty, Greatness, Kingdom, Power, Splendor and He has power over all things. Oh Allah! Send prayers upon Muhammad and upon the family of Muhammad and bless Muhammad and the family of Muhammad as You have sent prayers, were merciful and blessed Ibrahim and the family of Ibrahim, in all the worlds, You are Praiseworthy, Glorious
أَللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ أَنْتَ خَلَقْتَهُ وَرَقْتَهُ أَنْتَ أَمَّتَهُ وَأَنْتَ تُحْيِيهِ وَأَنْتَ أَعْلَمُ بِسِرِّهِ وَعَلاَنِيَتِهِ جِعْنَاكَ شُفَعَاءَ لَهُ فَشَفِّعْنَا فِيهِ	*Allahumma innahu 'abduka wabnu 'abdika wabnu amatika anta khalaqtahu wa razaqtahu wa anta amattahu wa anta tuhyiihi wa anta a'lamu bisirrihi wa 'alaaniyatihi ji'naaka shufa'aa'a lahu fashaffi'naa fihi.*	Oh Allah! He is your servant and the son of your male servant and the son of your female servant. You created him and provided for him. You caused him to die and You will bring him to life again and You know best his secrets and what is apparent of him. We come to You as intercessors on his behalf so please accept our intercession.

[34] *Fard ul-kifaayah* is a communal obligation. If some people of the community partake in it, it suffices for the rest of the people.

أَللّٰهُمَّ إِنَّا نَسْتَجِيرُ بِحَبْلِ جِوَارِكَ لَهُ إِنَّكَ ذُو وَفَاءٍ وَذِمَّةٍ أَللّٰهُمَّ قِهِ مِنْ فِتْنَةِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ	*Allahumma innaa nastajiiru bi habli jiwaarika lahu innaka dhuu wafa'iin wa dhimmah. Allahumma fiihi min fitnati 'l-qabri wa min 'adhaabi jahanam*	Oh Allah, we seek aid with the rope of closeness to You. Certainly, With You is our promise and protection. Oh Allah, protect him from the trials of the grave and punishment of Hell.
أَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ واعْفُ عَنْهُ وَعَافِهِ وَاكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ واغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ وَنَقِّهِ مِنَ الذُّنُوبِ وَالخَطَايَا كَمَا يُنَقِّي الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيرًا مِنْ دَارِهِ وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيرًا مِنْ زَوْجِهِ	*Allahumma'ghfir lahu warhamhu wa'afu 'anhu wa 'aafihi wa akrim nuzulahu wa wassi'a madkhlahu waghsilhu bimaa'in wa thaljin wa baradin wa naqqihi mina dhunuubi wa 'l-khataayaa kamaa yunaqqii 'th-thawbu 'l-abyadu mina danasin wa abdilhu daaran khayran min daarihi wa ahlan khayran min ahlihi wa zawjan khayran min zawjihi.*	Oh Allah. Forgive him, have mercy on him, pardon him and grant him well-being and be generous to him on his arrival and open the way wide for him to come in. purify him with water, snow and ice from his sins as a white garment is cleansed of filth. Grant him a home better than the home he had, a family better than the family he had and a wife better than the wife he had.
أَللّٰهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّآتِهِ	*Allahumma in kaana muhsinan fazid fii ihsaanihi wa in kaana musii'an fatajaawaz 'an sayyi'aatihi*	Oh Allah, if he was upright, increase him in his uprightness and if he was bad, then overlook his wrong actions.
أَللّٰهُمَّ إِنَّهُ قَدْ نَزَلَ بِكَ وَأَنْتَ خَيْرُ مُنْزُولٍ بِهِ فَقِيرٌ إِلَى رَحْمَتِكَ وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ	*Allahumma innahu qad nazala bika wa anta khayru manzuulin bihi faqiirun ilaa rahmatika wa anta ghaniyyun 'an 'adhaabihi* .	Oh Allah, he has come to You and You are the Best that anyone can come to. He is in need of Your mercy and You have no need to punish him
أَللّٰهُمَّ ثَبِّتْ عِنْدَ الْمَسْأَلَةِ مَنْطِقَهُ وَلاَ تَبْتَلِهِ فِي قَبْرِهِ بِمَا لاَ طَاقَةَ لَهُ بِهِ وَأَلْحِقْهُ بِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	*Allahumma thabbit 'inda 'l-mas'alati mantiqahu wa laa tabtalihi wa fii qabrihi bi maa laa taaqata lahu bihi wa alhiq'hu bi nabiyyihi Muhammadin, swallallahu alayhi wa salaam*	Oh Allah, make his speech firm during the questioning and do not test him in his grave with what is beyond what he can bear. Unite him with his Prophet, Muhammad, may the prayers and peace of Allah be upon him.
أَللّٰهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تَفْتِنَّا بَعْدَهُ	*Allahumma laa tahrimnaa ajrahu wa laa taftinnaa ba'dahu*	Oh Allah! Do not deprive us of our reward for doing this on his behalf and do not test us after him.

After the fourth *takbir* you say:

أَللّٰهُمَّ اغفُرْ لحِيِّنَا وَمَيِّتِنَا وَحَاضِرِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا إِنَّكَ تَعْلَمُ مُتَقَلَّبَنَا وَمَثْوَانَا وَاغْفِرْ لَنَا	*Allahumma'ghfir lihayyinaa wa mayyitinaa wa haadirinaa wa ghaa'ibinaa wa swaghirinaa wakabiirinaa wa dhakarina wa unthanaa. innaka ta'lamu mutaqallabanaa wa mathwanaa waghfir*	Oh Allah, forgive the living and the dead, the present and the absent, the young and the old, the male and the female. You know everything that we do and where we will end up, and forgive us and

وَلِوَالِدينَا وَلِمَنْ سَبَقَنَا بِالإِيمَانِ مَغْفِرَةً عَزْمًا وَلِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُومِنِينَ وَالْمُومِنَاتِ الأَحْيَاءِ مِنْهُم وَالأَمْوَاتِ	*lanaa waliwaalidayna wa liman sabaqanaa bi 'l-iiman maghfiratan 'azman wa li 'l-muslimiina wa l-muslimaat wa 'l-mu'miniina wa 'l-mu'ninaati 'l-ahyaa'i minhum wa 'l-amwaat.*	our parents and those who have gone before us in belief and all the Muslims both men and women and all the *mu'minuun* both men and women, the living and the dead.
أَللّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِسْلاَمِ وَأَسْعِدْنَا بِلِقَائِكَ وَطَيِّبْنَا لِلْمَوْتِ وَطَيِّبْهُ لَنَا وَجْعَلْ فِيهِ رَاحَتَنَا وَمَسَرَّتَنَا	*Allahumma man ahyaytahu minna fa ahyayhi 'alaa 'l-iimaan wa man tawaffaytahu minaa fatawaffahu 'alaa 'l-islam wa as'idnaa biliqaa'ika wa tayyibnaa lil-mawti wa tayyibhu lanaa waj'al fiihi raahatanaa wa masarratananaa*	Oh Allah, whoever You keep alive, keep him alive in belief and whoever You take back to take him back as a Muslim. Make us happy when we meet You. Make us good at the time of our death and make death pleasant for us. Make it a source of rest and joy for us.

Thereafter, you make *salaam*.

If the *janaazah* is for a female, you say *Allahumma innahaa immatuka* (Oh Allah, indeed she is your servant) thereafter, you proceed on mentioning her using feminine articles except that you do not say, "and give her a better husband than her husband," because in *Jannah* she will be the wife of her husband in this world. The women of *Jannah* are reserved for their husbands and that does not changed.

If you are attending a *janaazah* and you do not know whether it is a male or a female you should say: "*Allahumma innahaa nasamatuka"* (Oh Allah, certainly, your creation), and then you continue to mention it as feminine because the word *nasamah* (human being) applies to both male and female.

If you attend a *janaazah* of a child you should say what has already been mentioned from the *niyyah* (intention), *takbiraat* and the *du'a* (supplication). However, after praising Allah and sending prayers upon the Prophet, Allah's the prayers and peace of be upon him, it is recommended to say:

أَللّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ أَنْتَ خَلَقْتَهُ وَرَزَقْتَهُ وَأَنْتَ أَمَتَّهُ وأَنْتَ تُحْيِيهِ أَللّهُمَّ اجْعَلْهُ لِوَالِدَيْهِ سَلَفًا وَذُخرًا وَفَرَطًا وَأَجْرًا وَثَقِّلْ بِهِ مَوَازِينَهُمَا وَاعْظِمْ بِهِ أُجُورَهُمَا وَلاَ تَحْرِمْنَا وَأَيَّاهُمَا أَجْرَهُ وَلاَ تَفْتِنَّا وَأَيَّاهُمَا بَعْدَهُ أَللّهُمَّ أَلْحِقْهُ بِصَالِحِ سَلَفِ الْمُومِنِينَ فِي كَفَالَةِ إِبْرَهِيمَ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهلاً خَيْرًا مِنْ أَهْلِهِ وَعَافِهِ مِنْ فِتْنَةِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ	*Allahumma innahu 'abduka wabnu 'abdika anta khalaqtahu wa razaqtahu wa anta amattahu wa anta tuhyiihi. Allahummaj'alhu liwaalidayhi salafan wa dhukhran wa faratan wa ajran wa thaqqil bihi mawaaziinahumaa wa a'dhwim bihi ujurahumaa wa laa tahrimanaa wa iyyahumaa ajrahu. Wa laa taftinnaa wa iyyahumaa ba'dahu. Allahumma alhiqhu biswalihi salafi 'l-mu'miniin fii kafaalati Ibraahima wa abdilhu daaran khayran min daarihi wa ahlan khayran min ahlihi wa 'aafihi min fitnati 'l-qabri wa min adhaabi jahannam*	Oh Allah, he is your servant and the son of Your servant. You created him and provided for him. You caused him die and will resurrect him. Make him a forerunner and a reward for his parents. Make their scales heavy, and make their reward greater because of him. Do not deprive us or them of the reward because him and do not test us or them after him. Grant him the company of the righteou who have gone ahead and place him under the guardianship of Ibrahim. Give him a house better and a family better than the one he had. Save him from the trial of the grave and the punishment of *Jahannam*

You say that after all the *takbiraat*. But after the fourth *takbir* you say:

أَللّهُمَّ اغْفِرْ لأَسْلاَفِنا وَأَفْرَاطِنا وَلِمَنْ سَبَقَنَا بِالإِيمَانِ أَللّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِسْلاَمِ وَاغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُومِنِينَ وَالْمُومِنَاتِ الأَحْيَاءِ مِنْهُمْ وَالأَمْوَاتِ	*Allahumma'ghfir li aslaafinaa wa afraatinaa wa liman sabaqanaa bi 'l-iimaan. Allahumma man ahyaytahu minnaa fa ahyayhi 'alaa 'l-iimaan wa man tawaffaytahu minnaa fatawaffahu 'alaa 'l-islam wa'ghfir lil-muslimiina wa 'l-muslimaati wa l'-mu'miniina wa 'l-mu'minaati 'l-ahyaa'i minhum wa l-amwaati*	Oh Allah, forgive our predecessors and forbears, and those who have gone before us in belief. O Allah, whoever among us You make live make him live with belief, and whoever You take, take him back as a Muslim. Forgive all the Muslims, men and women, and all the believers, men and women, the living and the dead.

Then you make *salaam*.

And Allah knows best.

As-Siyaam
(The Fasting)

The fasting of *Ramadaan* is *fard* and it begins at the completion of *Sha'baan* or by two upright men or a large group sighting the moon, and in the similar manner it ends. One makes the intention to fast at the beginning, thereafter, it is not necessary for him to renew his intention to fast for the rest of the month of *Ramadaan*. The fast only lasts until sunset. It is *sunnah* to hasten *iftar* (to break the fast) and to delay *suhuur* (the morning meal).

Given that the month of *Ramadaan* is confirmed before *fajr*, it becomes *waajib* to fast, if it is not confirmed until after *fajr* then *imsaak* (stop eating and begin the fast, instantly) but without any doubt that day's fast must be repeated. The *niyyah* made before the confirmation of the month of *Ramadaan* is invalid. Therefore, if one makes an intention before sighting the moon and morning comes without him having eaten or drank anything, but later realizes that, that day is in fact one of the days of *Ramadaan* he does not count it as one of the days of *Ramadaan*, however, he should refrain from food and drink on that day, because of the sacredness of this month, but he should later replace that day.

One does not fast the day of doubt[35] fearing that it might be a day of *Ramadaan*. However, it is permissible to fast that day if it coincides with a voluntary fast[36] or because of a vow. It is recommended to refrain from eating at beginning of the day of doubt for people to have a thorough confirmation of the sighting of the moon and if the sun rises and the day progresses and nothing is confirmed then the people should eat.

Involuntary vomit does not break the fast, except if he swallows back part of what is coming out then in that case the fast is owed.

The fast is not broken by a wet dream, nor cupping but the cupping of a sick person is disliked with the fear of worsening the illness.

The conditions of a good fast are:

1. To make to a *niyyah* before *fajr*, whether it is *fard* or *nafl*. One *niyyah* suffices for all fasts which are consecutive[37] like the fast of *Ramadaan*, the fast to expiate divorce, murder or a vow that an individual has made obligation upon himself. As for the optional but consecutive fasts or any customary fast, there is no doubt that one has to make a new intention every night.

2. Purity from menstrual blood and post-childbirth bleeding. If the menstruation or post-natal bleeding stops before *fajr,* even if it just a moment before *fajr*, then fasting is obligatory upon her that day, even if she has to make *ghusl* after *fajr*.

3. One must refresh the *niyyah* in case the sequence is disturbed either by sickness or menstruation post-childbirth blood or anything like that.

4. Sanity, as for the person who lacks sanity like a crazy or an unconscious person the fast is not binding upon him while in that state. It is *waajib* for an insane person, that when he

[35] This is a day in which people are not sure whether it is the 30th of *Shaba'an* or the 1st of *Ramadaan*.
[36] Mondays or Thursdays, three days of the month or whatever patterns a person has accustomed himself to.
[37] Provided that nothing interrupts the sequence such as sickness, travel, etc. in that case he would have to re-new the intention when he continues.

regains his sanity, he redresses the fast he missed while in the state of insanity likewise for an unconscious person when he recovers, even if it is after many years.

5. To avoid sexual intercourse, eating and drinking. Whoever does any of these acts intentionally without a valid explanation and not out of ignorance, he has to redress and do *kafaarah* (expiation).

Kafaarah is to feed food to sixty poor people, a *mudd* to every person by the *mudd* of the Prophet, Allah's prayers and peace be upon him, this is most favorable[38] or to set free a believing slave or to fast two consecutive months. There is no *kafaarah,* in case something reaches his throat through other than his mouth, whether through the ears, nose or anything like that, even if it is *bakhur* (smoke from food), in this situation he only has to do a *qada'a* (make up that fast), and the same goes for thick mucus which can be spat out. The same applies for the swallowing water while rinsing or *siwaak* or everything which reaches the stomach even by means of hypodermic needles. Likewise, a person who ate doubting whether dawn has entered, there is nothing major upon him except *qada'a* (redressing).
It is not necessary to make *qada'a*, according to the majority of scholars, if one (mistakenly) swallows a fly, dust on the road, flour, dry gypsum (plaster) for manufacturing nor is feeding (liquids) through urethra, nor dry paint.

It is permissible for a person observing fast:

1. To use the *miswak* the whole day.
2. To rinse the mouth because of extreme thirst.
3. To enter the morning in the state of *janabah.*

The permission to break the fast with the expiation of feeding is permissible:

1. For a pregnant woman if she fears for what is in her womb, but she does not openly eat or talking about her eating.
2. For a breastfeeding woman if she fears for her child, but this is on the condition that she does not find anyone to hire to breastfeed on her behalf or that the baby does not accept anyone other than her.
3. For the old weak person.

The same feeding (*kafaarah*) applies to a person who neglected his unsettled fast of the preceding *Ramadaan* until the succeeding *Ramadaan* entered. The feeding (*kafaarah*) in all these cases is *mudd* for every day a person missed.
It is recommended for the *saa'im* (fasting person) to abstain from unnecessary use of his tongue and to hasten to pay the owed/missed (fast) pre-cautiously and consecutively. It is recommended to fast the day of '*Arafah* (09th *Dhu 'l-Hijjah*) for the people who are not on *Hajj*, and to fast the ten days of *Dhu 'l-Hijjah*, *Muharram*, *Rajab*, *Sha'baan* and three days of every month. Imam Malik disliked that

[38] A person has to choose whichever *kafaarah* he prefers but the best is to feed a *mudd* to sixty people. A *mudd* is two scoops of food with two hands.

these three days be restricted to the three white days[39] specifically, likewise he also disliked fasting the six days of *Shawaal* because he feared that the ignorant may mistake it to be of *Ramadaan*. He also disliked tasting of salt for a person who is fasting and if he does that and spit it out before any of it reaches the throat then there nothing owed. Things leading to sexual desire are disliked for a fasting person, things like kissing, fondling, lustful gaze and foreplay even though one knows he is safe nonetheless, in these situations, only *qada'a* is due. However, it is *haraam* for anyone to engage in such activities without certainty of safety, if he discharges semen then upon him is *qada'a* and *kafaarah*. Uprightness in *Ramadaan* is highly desired, the Prophet of Allah, Allah's prayers and peace be upon him, said: "Whoever observes *Ramadaan* faithfully and excellently, will have his past sins forgiven." *I'tkaf* (seclusion) is recommended in *Ramadaan* if it is not causing disruption to the *masaajid* (mosques).

Allah knows best!

[39] The white days are 13th, 14th and 15th of every Islamic month.